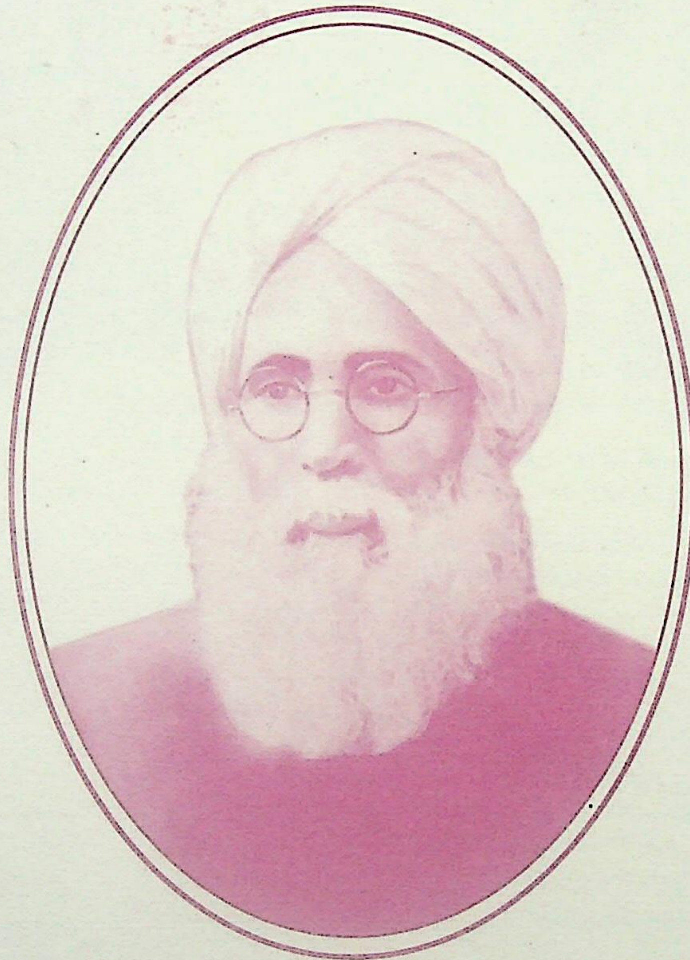
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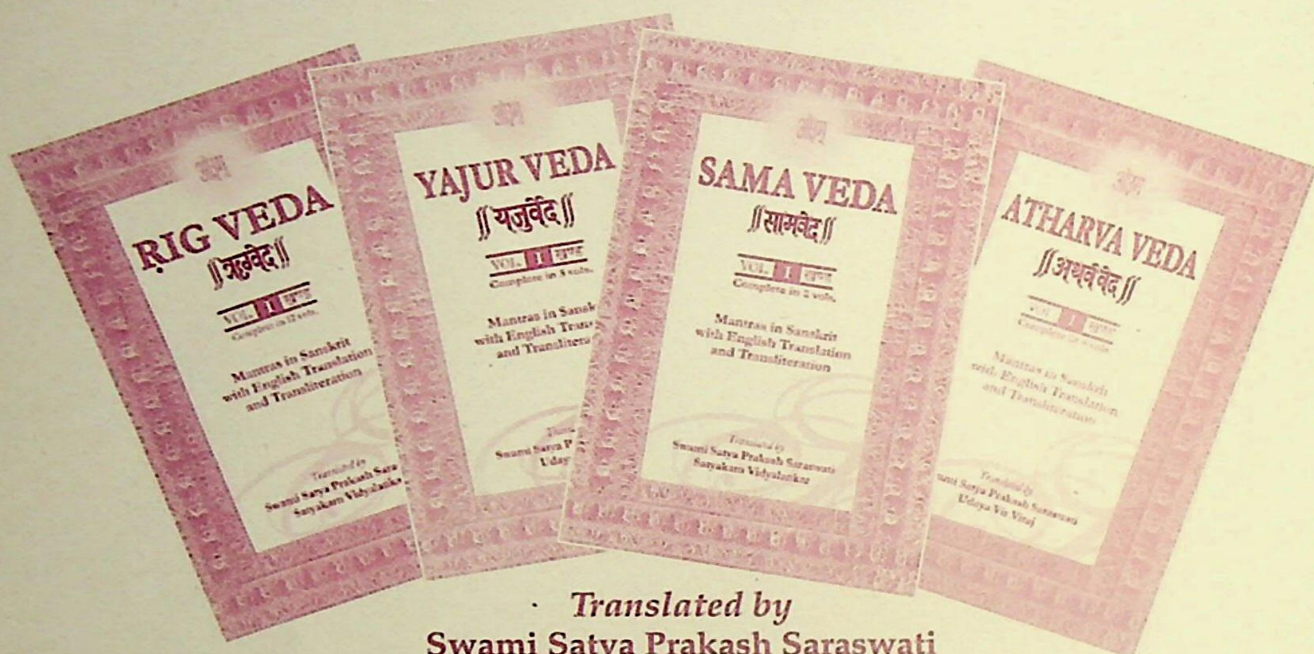


Mahatma Hans Raj

THIS ISSUE'S HIGHLIGHTS

Complete English Translation of the

FOUR VEDAS



Translated by

Swami Satya Prakash Saraswati
Shri Satyakam Vidyalankar
Shri Udaya Vir Viraj

"The enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an authentic and standard translation of the Vedas has been felt for quite sometime.

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November 2020

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—Editor

• ओ३म् •

Vedic Prayer
वैदिक प्रार्थना

धामन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि।
अपामनीके समिथे यऽआभृतस्तमश्याम मधुमन्तं तऽऊर्मिम्॥

—यजु. 17.99

The entire universe is your abode;
You live in our hearts;
O Omnipresent, you are manifest in
the oceans.
The surging high tides carry your
sweet fragrance for us to savour.

यह सकल जग धाम तेरा।
तू रमा है सिन्धु में, तू
हृदय में, तू रमा जीवन में सारे।
सलिल तल पर उठ रही हैं, मधुमयी ऊंची हिलोरें,
मधुर तेरी ऊर्मि का उस
देव, हम आस्वाद पायें।

Yajna In Practical Life

Dr. Swami Satyam

Yajna is a kind of exchange that includes the following elements:

Yajna = C5 + D7 + U + W

C5 : Cooperation, Coordination, Co-existence, Combination and Collaboration;

D7 : Dedication, Devotion, Discipline, Donation, Deliberation, Delivery and Distribution;

U : Unity; and

W : Worship.

It is not necessary that an action should contain all the above elements for being called Yajna. Even one element from those given above is sufficient. It is, however, true that the more of these elements are there in an action the Holier it becomes. Therefore, to give one's own life the form of Yajna one should try to have all these elements in it.

Yajna is the best way to distribute the fruits of an action equally among all creatures without any intention or motive. For example, when we perform Yajna or *Havan* the fire purifies the air and carries the fragrance to all those who are far and near without any discrimination and brings them good health. This work of purifying air, removing pollution and bringing healthy condition to all brings *Punyam* or good to the performer. Similarly, any action done without any selfishness, motive and discrimination is called Yajna. Thus, the word Yajna has a very vast meaning.

Evam Bahuvidhaa Yajnaa Vitataa Brahmano Mukhe thus a number of *Yajnas* of various kinds prevail in the Universe. — *Gita*.

Here are a few examples of Yajna going on in the world:

1. *Prakriti* or the original material cause from which the creation is created lies in God in the form of energy. He wishes to create the world from that Prakriti for the benefit of His children, because the souls are able to achieve progress only through the world. When God activates the Prakriti from within Himself He does Yajna. That is why God is called 'Yajnapatih'. His ways of maintaining and destroying the Universe also are the forms of Yajna, because the destruction is meant for more production and renovation.

Yajna is the best way to distribute the fruits of an action equally among all creatures without any intention or motive. For example, when we perform Yajna or Havan the fire purifies the air and carries the fragrance to all those who are far and near without any discrimination and brings them good health. This work of purifying air, removing pollution and bringing healthy condition to all brings Punyam or good to the performer. Similarly, any action done without any selfishness, motive and discrimination is called Yajna.

2. When a man sows a seed in a woman for delivering a good boy or girl for the family and society, he does Yajna.

3. When a woman sows a seed of love in the heart of a man through surrender and submission for refreshing and energizing him for the benefit of the family, she does Yajna.

4. When the parents sacrifice their own comforts and desires for bringing up their children, they do Yajna.

5. When the children cooperate with their parents in keeping the house clean and help them in a number of works without caring for their own entertainments and luxuries for giving rest to the parents or enabling them to do some other urgent household works, they perform Yajna.

6. When a nurse keeps awake all night long watching the patient on the bed and serves him/her so that he/she feels comfortable and helps him/her in going to bathroom, etc. and even cleans the spoiled bed every now and then without any grudge but with love and responsibility thinking that she is serving God through the service of the patient, she does Yajna.

7. A farmer gets up in the early morning when all other people are enjoying the sound sleep in their homes, goes to the farm with his bullocks, does not care even if it is raining, ploughs the field even in winter standing in the cold water without caring for the snakes or insects under

the soil and works all day long for producing food not only for himself and family but for the people, he does Yajna.

8. A scientist gets completely absorbed in his research work for inventing new formulas and means for the benefit of human beings and sometimes keeps awake day and night sacrificing all his comforts, he does Yajna.

9. A teacher sows the seeds of the knowledge he has acquired in the minds of his pupils and wants that they should come up more intelligent and wiser than himself. He sacrifices "his life for the betterment of the community and society, he does Yajna.

10. The pupil, who listens to his teacher attentively, concentrates his mind and sits in the class completely absorbed in the lessons and works he has been assigned, does home work with full faith and love so that he can bring a good name to his parents as well as the school and teacher, does Yajna.

11. The people invite priests for performing *Pooja* at their homes or community centres. They call them to perform the marriage of their dear ones and explain them the significance of the rituals they perform and the Mantras they chant so that they may understand their duties and responsibilities in their household and have a successful and happy married life. A priest who performs these ceremonies keeping the object of the hosts in his mind and enables the children and others, guides them on the right path and helps them in their spiritual upliftment without thinking of profits and luxuries for himself at that time, performs Yajna.

12. When a person creates a chance for his friends and relatives to listen to good sermons and explanations of the Vedas and other scriptures by holding *Satsangs*, he does *Yajna.*

13. A person who himself being very much benefited by the sermons of an *Acharya*, tells a number of other people about him and brings them to *Satsangs* that helps not only the persons but also the organizers of the functions, does Yajna.

When in the beginning of creation God communicates His valuable Message to Rishis in the form of the Vedas, explains them the meanings of all Mantras and thus enables them to enlighten the common men to understand the world as well as the Universal Laws that are to be abide by for their own upiiftment and happiness as well as for making the world an abode of eternal peace and prosperity, He does Yajna.

14. When in the beginning of creation God communicates His valuable Message to *Rishis* in the form of the Vedas, explains them the meanings of all Mantras and thus enables them to enlighten the common men to understand the world as well as the Universal Laws that are to be abide by for their own upliftment and happiness as well as for making the world an abode of eternal peace and prosperity, He does Yajna.

15. When the Rishis get absorbed for hours and hours in meditation and join that Supreme Soul to acquire the Eternal Knowledge from Him for the benefit of human beings, take to austerity to cleanse themselves from within so that their souls turn into good receivers and propagate His Message to the Humanity without any selfishness, they perform Yajna.

16. When a devotee worships God wholeheartedly and receives signals in the dark periods of his life that solve his problems and encourage him to keep doing-good to the people without any botheration, both of them do Yajna.

17. When a musician, a real devotee of God Who has gifted this precious art and sweet voice to him to free the mankind from all sufferings and take it to a higher state of mind where there is nothing but peace, sows the seeds of tranquillity with the help of sweet notes to set their perturbed minds and remove their tensions, does perform Yajna.

18. When a person who wants to increase his knowledge to see the light in life, devotes regularly a fixed time for studies, allows its intellect to enter into the depth of the matter to extract the treasure of the knowledge hidden in it for the upliftment of his own self as well as bringing reform in the community, he does Yajna.

19. When a noble person willing to help his community generously donates money to an institution or organization that is really working for the progress of mankind, supports the organizers without craving for his name to be declared publicly or his pictures to be published, in the magazines, he does Yajna.

20. The labourers who work in factories not with the idea of keeping their families alive but with the object that they are producing valuable things for their country, do Yajna.

21. The rulers that are more concerned with the welfare of the citizens, work day and night for their benefit, are not concerned with their salaries, perks, facilities, comforts or making money for themselves and their families, do Yajna.

Thus the acts of sacrifice done without any selfishness, ego or greed for the welfare of others with the aim of bringing peace and prosperity in the family, community, country and the world, or for removing darkness from the minds of ignorant people, or for the elevation of the souls to bring reunion with God for the Eternal Bliss are ail Yajnas. ❐

Integrating National Ethos and Ancient Wisdom with Education

Bhagwati Prakash Sharma *and* Jaya Sharma
Vice-Chancellor, Gautam Buddha University, Greater NOIDA, UP &
Asstt. Professor, Pacific Academy of Higher Education Research and University. Udaipur

Several contemporary archeological, archeogenetic epigraphical, historical, scriptural and scientific studies corroborating and validating our ancient scriptural wisdom, rich heritage and ancient cultural ethos deserve integration with many of our current disciplines of studies as well. The high and exemplary standards of public morals of Indian society had even been praised by the Greek ambassador Megasthanes, who adorned the court of Chandragupta Maurya from 302-298 BC, in his historic compendium on India, entitled the *'Indica'* by stating that people in India had so high virtues' of self-righteousness that even during war time, when the armed forces of two enemy kings got engaged in fierce fighting, the village folks and farmer-families continued Lo work fearlessly in their farms, as the national ethos *of "Dharma"* "were so firmly ingrained into the minds and conscience of the soldiers that they never thought of hurting civilians, even of the enemy kingdom. Likewise, all our vast scriptural treatises are so reminiscent of such an advance civilization which was replete with immense and ultimate scientific intellect, vast and diverse doctrinal "wisdom of social and behavioral sciences and a broad range of humanities from linguistics to history of ancient past of remote antiquity.

Historical and Civilisational Issues

All our historical narrations in the contemporary curricula are replete with unfounded Aryan Invasion in 1500 BC. The Aryan Invasion Theory (AIT) is devoid of any scientific, archeological or scriptural base or support. To the contrary, several hundred scientific studies, conducted by scientists from across the world, refute it altogether. All scientific studies reveal that climatic changes in 2700 BC led to the desertion of Harappan and other contemporary civilizations from Tamil Nadu to Iran in that era. The British assertion of Aryan aggression on Harappans in 1500 BC hold no ground, as the Harappan and other contemporary towns were deserted at least 1000 years in before 2500 BC due to climatic adversities. Another corollary of AIT was Aryan-Dravidian divide aimed at creating rift between north and south Indian populations. It was also out of the British conspiracy to create a baseless divide and antagonize people against each other. A host of studies, including archeo-gentric studies have proved that the north as well as south Indian people as well as people of different castes and tribes had common ancestors. A path breaking study by Centre for Cellular and Molecular Biology and Harvard Medical School has firmly established genetic oneness of people *of Bharat*. The study analyzed 5,00,000 genetic markers across the genomes of individuals from 25 diverse groups from 13 states. All the individuals were from six-language families and erstwhile 'upper' and 'lower' caste and tribal groups. It became impossible to distinguish between north and south and find any genetic difference inter se castes and tribes. Another archeo-genetic study has proved that 70 generations ago, marriages were inter-caste and there were no intra-caste marriages. Thus, there was no water tight caste-segregation before the start of external aggressions of the Arabs.

All scientific studies reveal that climatic changes in 2700 BC led to the desertion of Harappan and other contemporary civilizations from Tamil Nadu to Iran in that era. The British assertion of Aryan aggression on Harappans in 1500 BC hold no ground, as the Harappan and other contemporary towns were deserted at least 1000 years in before 2500 BC due to climatic adversities.

Scientific Narrations and Archeological Testimonies

The Vedic texts, among this vast treasure of scriptures, are unanimously accepted worldwide, as the oldest available texts on our planet wherein the 30 manuscripts of Rigved have been accepted as part of ancient world heritage. The Vedic and Pauranik literature very aptly describe the vast range of the cosmic and astronomical attributes along with several deeper intricacies of human physiology and unique scientific facts of, the physical and life sciences, as well as historical antiquities are dealt very meticulously. The Naasdiya sookta of vedas, the creationism of Puranas and the works of hundreds of astronomers and mathematician like Aryabhatt, Varahmihir, Bhaskaracharya, Brahmagupt etc. talk of cosmic perpetuity, intricate celestial phenomena, scientific laws of motion and gravitation etc. and so on very aptly. The eighth verse of 39th chapter of Yajurved so explicitly talks of the biological fact of electrical impulses of our heart's ventricles that is corroborated today, as on the basis of the same principle, we aid them (heart's impulses) with a pacemaker based upon a silver ion battery as an electrical heart-implant.

The verse says "Agni gun hridaye ashani gun hridayagren (अग्नि हृदयेण शनि हृदयाग्रेण) Here 'ashani' (अशनि), as per Sanskrit Nighantu (i.e. Sanskrit thesaurus) is a synonym for electrical impulses. There are thousands of such scientific facts, related to human physiology in various Hindu scriptures. Scientific epidemiology of most of the words in the Sanskrit Niruktas is so meaningful that they reveal immense treasure of scientific and other information. All these reveal hundreds of thousands of facts, related to various basic and applied sciences. They include scientific phenomena related to physics, quantum physics, chemistry, space sciences, life sciences etc. A single example of the term 'Yashad' standing for Zinc is enough. It reveals about the metallurgical chemistry; that zinc after ignition can be collected on a Copper plate alone, which acts as a reducing agent. The epidemiology says 'Tamrah Yash Pradaayate iti yashadah'. Likewise, the world's oldest and more than two millennia old as well as hitherto the most systematic Sanskrit-grammar of Panini, today also has no parallel. In league with the Panini's *Ashtadhyayi* the world's equally old and so oldest among the available texts is the two millennia old *Kautilya Arthshastra* which talks of an advance economy of ancient era.

The *Valmiki Ramayan* mentions 4 tusked elephants at more than one place, which had lived on the earth since 25 million years and turned extinct just one million years ago. This epoch is coinciding with the *Treta Yug* which is narrated to have commenced since 21, 25,120 years and ended 8,69,120 years ago according Puranas. No, other scripture, related to later era mentions about 4 tusked mammoths. Except the Valmiki Ramayan. This testifies for Ramayan period to have lapsed in Treta Yug, as corroborated by the antiquities archeological findings of one million year old 4 tusked mammoths.

Astronomical Advances

In the area of Astronomy as well, the western astronomers were not aware of the precession of equinoxes called *Ayan Chalan* (अयन चलन), which (one full precession) completes its one full circle in 26,000 years and India has acknowledged it, calculated it accurately and sustained in calculating the monthly *Sankrantis* or the 12 solar transits along with the nomenclature of Hindu months and so on. Now the western astronomers too agree to this phenomena of precession of equinoxes, occurring due to swing in the spin of the earth. In the pre-Mahabharat era the names of Hindu months were Madhu, Madhav, Shuchi etc., were changed, keeping in view the precession of equinoxes when the full moon of these Madhu, Madhav and Shuchi etc. 12 months begun to fall in the constellations of *Chitra*, *Vishakha*, *Jyeshtha* etc. So, they are now called Chaitra, Vaishakh, Jyeshth, Ashaadh and so on, based on the moon's constellation on *Purnima*. No calendar of the world is so calibrated with advance astronomical phenomena on an ongoing manner.

Antiquity Ignored

Ignoring all our scriptural sources, the modern historians had even pegged the Ramayan era to 1500 BC and Mahabharat era and period of lord Krishna within 700 to 1000 BC, and have also been dubbing the Indian scriptural sources as myth. The marine-archeological excavations, undertaken since 1980s by the National Institute of Oceanography, near the Dwarika-coast have already unearthed rich archeological relics of ancient Dwarika, including a 30 feet wide fortification wall of the then Dwarika town was raised five millenniums ago, when the Dwarika town was founded, to protect the town from sea waves. Building blocks of that era with, pottery and other objects of iron and copper, all depicting very advanced architectural and metallurgical skills of Indians dating back to five millennia. Indeed the Radio-Carbon and Thermo-luminescent dating of the aforesaid objects found under water, near Dwarika coast corroborate for being more than 5000 years old, in conformity with the ancient Indian Pauranic writings which describe the lord Krishna's era i.e., Krishna Janma Samvat or year of birth falling as 5243 in 2017 AD.

Besides, the archaeological relics or the remains of ancient Dwarika town, there is immense irrefutable evidence of much older civilizations like an ancient port near Dwarika with more than a thousand anchors lying in the sea bed are also enough to

amaze every one. Moreover, the remains of another 9000 year old sea port at the nearby Cambay (Khambhat) region of Gujarat, with more than 2500 anchors scattered on the sea-bed help to further corroborate with even our Rigvedic descriptions of conduct of sea trade much before the Mahabharata era. Rigved the oldest book of the world and included in the UNESCO's list of world heritage mentions of sea trade through 'Shatritra' i.e. an ocean-going ship with 100 oars. Moreover, if India had such vast sea ports more than 12 millennia back i.e. dating back to 10 millennia B.C., it is a conclusive evidence of our inheriting very rich heritage comprising an advanced civilization, depicting well developed industrial economy, commensurate with trade and commerce.

Spread of Greater India

The geographical spread of our ancient heritage was also upto Indonesia in the far east, till 15th century just before the fall of 'Majaphit empire' after the Arab aggressions, and up to Europe in the west. According to Adams and Phythian, the European archaeologists, there is not a single European museum which is devoid of relics of 'Mitra' a Vedic synonym for the 'Sun God' as per their book 'Mitraism in Europe'.

India had its frontiers, encompassing entire Srilanka and South-East Asia during the reign of Chola King Rajendra, coronated in l014A.D. Earlier to him, the Buddhist King Kanishka (127-150 AD) and the Kushan empire had 4 capitals at Patliputra (Patna), Mathura, Taxila and Purushpur (Peshawar now in Pakistan) to a rule in area spread to Central Asia, including Kyrgyzstan, Tajikistan, Uzbekistan, Turkmenistan as well as Kashgar, Khotan and Yarkand (Part of Xinjang Province of China), Tibet (Trivishtap), Nepal Afghanistan. He had also built a 560 feet high Buddhist Stupa," and relics of it were seen by even Al Biruni (973-1048 A.D.), who

Global governance was not an unheard concept to ancient rishis of India, as it was in vogue in Vedic age. One single verse of ved testify for a universal constitution regulating the global governance speaking of one nation from the land-mass upto the oceans

has described it in his book. Even the Mayyan Temples of Sun and several Latin American practices, of their pre-evangelization era, reflect several Hindu traditions of Bharat.

Global Governance

Global governance was not an unheard concept to ancient rishis of India, as it was in vogue in Vedic age. One single verse of ved testify for a universal constitution regulating the global governance speaking of one nation from the land-mass upto the oceans *"Prithivyaye Samudra Paryant ek radtiti"* (पृथिव्यार्थ समुद्र पर्यन्ताया एक राड्तिति). In this hymn, utmost welfare is solicited for all empires under the reign of a common constitution for the world, whether ruled by monarchy (साम्राज्य) welfare state (भोज्य) where the empire is called bhojya and the ruler is called 'Bhoj'. Or a feudal empire (वैराज्य) where the ruler is called Virat and empire is called Vairajya and so on. Bhojya empire was there in Bhojpur-Nepal, Bhojpur-Bihar, Bhojpur UP and Ujjain etc. and rulers were called King Bhoj. The *Taittiriyopnishad* has dealt with various types of governance under a common rule of universal governance.

Vastness of Scriptures

The ancient scriptures like the four Vedas, Vedangas, Upnishads, Purans, Up-purans, Shat-darshans, Samhitas, Niti Granthas, Sutras (Grihya Sutras and Shulva Sutras), Vidhyas (Jyotish, Ayurved, Yog Arthshastra); legends like Ramayan and Mahabharat etc., already in public domain are well accessible and contain vast treasure of knowledge including that of the basic sciences, technology, social sciences, humanities, law, life sciences, cosmic sciences, Pharmacology and so on. These scriptures are running into hundred of thousands of pages. Authentic commentaries, including the Bhashyas and translations further run into millions of pages. Hitherto unread manuscripts, numbering 2.3 crore are beyond public domain and are lying in various archives of which 1.3 crore are in Sanskrit alone. Several million pages of commentaries can be authored on these hitherto unread manuscripts as well, in order to interpret them. It would not be out place to mention that millions of texts were burnt by Arab, Mughal and other invaders. Nine million books were burnt in 1193 AD alone in Nalanda by Bakhtiar Khilji.

Need to integrate Education with Our Scriptural Wisdom

The subjects of contemporary studies, being taught at various levels can be enriched from our scriptural wisdom, ranging from Astrology, Physics, Chemistry, Quantum Mechanics, Pharmacology, Pharmacognosy Medicine, Surgery, Animal Husbandry, Agriculture, Horticulture, Geology, Human Physiology, Health & Hygiene, Economics, Political Science Public Administration, Sociology Geography, Psychology, History etc. Likewise, thousands of studies supporting our scriptural history Yogic & Ayurvedic knowledge, astronomical facts etc. can be conducted.

If we just consider the single example of intellect available on modern day economic thought in ancient scriptures, it is so vast, apt and utilitarian that it has immense use and applications today as well. But, most of our contemporary texts

are devoid of any mention of these. All our text books start with the Aristotle, Plato, Ricardo, Adam Smith and Keynes etc. The ancient Indian Economic Thought is much vast and more old with an antiquity going back several millennia. Vedic literature is at least older than 5000 BC. Even the Kautilyan Arthshastra is of 300 BC and deals with most advanced economic thought relevant today. Today, when the whole world is facing the problem of jobless growth, Kautitya defines economics, inter alia as the discipline of providing jobs to every one. To provide jobs to everyone and cater to the welfare of every family, the Rigved gives a more humane definition of capital than the modem definition. Rigved defines the capital as the "productive assets of the family". The Vedic Rishi in the Rigved further asserts that even under any kind of penal action, the King is also not supposed to deprive a family of its capital i.e. from the productive assets of that family. To the contrary, the modern economics defines capital as the produced means of production, a definition alienated from requisite human orientation. Likewise from agriculture, to services, pricing to wage determination and from ethics in economic affairs to public finance; all the aspects of the economics are dealt by Shukra Niti, Kautilya Arthshstra, Yagnyavalkya Samhita, Narad Samhita, Mahabhamt, Valmiki Ramayan, Smritis and a vast range of other

Dharma Shastras etc. Even in wage administration the fair wage is defined as the one which is enough to take care of the family of the employee. So, a compendium can be compiled on economics in ancient scriptures or on public administration in ancient Indian scriptures or on other social sciences, basic sciences and humanities can be compiled. But, it all requires a long term endeavor.

– University News



Birth Anniversary : 14 November

Thus Spoke Nehru

- *A language is something infinitely greater than grammar and philology. It is the poetic testament of the genius of a race and a culture, and the living embodiment of the thoughts and fancies that have moulded them*
- *It is science alone that can solve the problems of hunger and poverty, of insanitation and illiteracy, of superstition and deadening custom and tradition, of vast resources running to waste, or a rich country inhabited by starving people... Who indeed could afford to ignore science today? At every turn we have to seek its aid... The future belongs to science and those who make friends with science.*
- *Loyal and efficient work in a great cause, even though it may not be immediately recognized, ultimately bears fruit*
- *Fine buildings, fine pictures and books and everything that is beautiful are certainly signs of civilization. But an even better sign is a fine man who is unselfish and works with others for the good of all. To work together is better than to work singly, and to work together for the common good is best of all.*
- *Our desires seek out supporting reasons and tend to ignore facts and arguments that do not fit in with them.*

Jawaharlal Nehru

On Nirvan Diwas of Swami Dayanand Saraswati

Some Opinions On Dayanand Saraswati

St. Nihal Singh, Mussoorie

"His strength lay in his deep knowledge of Sanskrit literature and the courage and dialectical skill with which he made devasting use of that knowledge. He was a builder. He was,, in reality, a Re-creator. He showed the people who flocked to him the way to rekindle the fire that had all but gone out, In the glow and warmth of that fire, society could live and function vigorously.

"After he had left his Guru at Mathura, Dayanand concentrated his time and energy upon purifying and regenerating Hindu Society. Few teachers have laid greater emphasis upon a person's obligation to work for the betterment of mankind than did Swami Dayanand. Dayanand must certainly be accorded a high place among the makers of modern India."

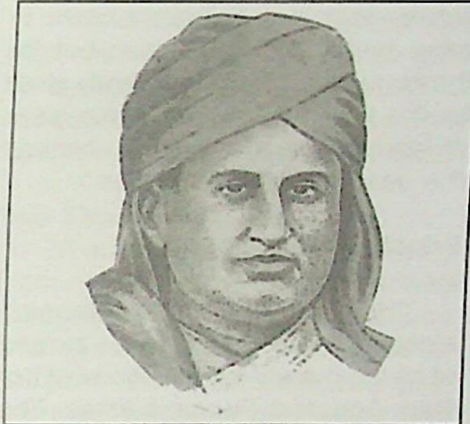
Sir Jadunath Sarkar

"He is a true statesman who can legislate for the future, who can set a force at work which will go on influencing the lives and thoughts of unborn generations. When the history of India's growth comes to be written, that high rank will be adjudged to the naked fakir, Dayanand Saraswati."

Bakshi Ramratan

Principal, D. A. V. College, Lahore

"Swami Dayanand was great—great in many ways. He was a born leader—a giant among men. A seer, saint and scholar, .he was not merely a yogi, but a man of action. We realise now that the remedies he prescribed are the only ones needed to purge the society of its evils and cure it and make it healthy and strong. His services to the Hindu nation are writ large in the pages of history, his services to humanity, the world will recognise one day and then assign to Swami Dayanand the place among world-teachers which he deserves and which properly belongs to him.....This Brahmcharya was the glory of the Hindu system of education; the stress laid on it by Swami Dayanand is unique and unparalleled in the history of any other country and nation. With the torch of the Vedas in his hand, how he showed us the way is a matter of history, He toured over the length and breadth of India, as few had done before; he toiled and toiled, wrote and wrote, spoke and spoke, he slept sleepless nights, feeling for the woes of our motherland and then people saw that he was no ordinary mortal, but India's Saviour,"



Few teachers have laid greater emphasis upon a person's obligation to work for the betterment of mankind than did Swami Dayanand.

E. F. Harris

Principal, Government College, Ajmer:

"However high the name of Swami Dayanand stands as a teacher of religion, it is as one of India's greatest benefactors as a social reformer that he will go down in history."

Ramanand Chatterji

(The Modren Review), Calcutta

"The Swami wanted to realise the idea of unifying Indian nationally, socially and religiously. To make India one nation, he thought it was necessary to free it from foreign rule. In order to make the people of India socially one, he wanted to eliminate the differences of caste and class,"

"The soul of Vaidik Dharrna, in its urge of self preservation by self-renewal, concentrated itself also in one individual largely for a time. A great leader arose among the Hindus also, simultaneously. Swami Dayanand Saraswati, after deep heart-searchings, wanderings in forests and in mountains, and inner convertion of soul from formalism to essential philosophical and spiritual religion, felt it his mission, to purify Vaidik. Dharma from the manifold evils that had crept into the .practice of it and corrupted it very largely from a blessing into a curse, He felt inspired to endeavour to re-Aryanize, re-civilize India, along lines that would restore the best of

the old, and make possible the selection of the good and avoidance of the bad in the new, He retired from the world, became a 'sannyasi— - a true missionary of God, vowed to poverty, devoid of worldly riches and desires, so that spiritual riches might flow in, in ample measure, in their place." '

Prof. Dr. Taraknath Das *(America)*

"I wish to mention this, that Rishi Dayanand's contribution to the cause of the regeneration of Hindu Society is so great, that he may be regarded as one of the greatest Hindus of the nineteenth century.

"May I say that your (Har Bilas Sarda's) noble efforts to check child-marriage and to spread education among the women of India is also a living monument to Rishi Dayanand's influence.? Swami Dayanand, through his teachings, succeeded in infusing a new spirit into Hindu Society,"

Principal Dewan Chand

D. A. V. College, Kanpur

"Swami Dayanand was unquestionably the initiator of the movement for the rejuvenation of India. Almost all the potent ideas that are now producing a kind of spiritual convulsion in the land, we owe to him, The transformation that Swami Dayanand succeeded in effecting in Indian character and outlook* in these few years was truly amazing, Swami Dayanand was a great soul, a scholar, a saint and a hero—all combined in one person,

"He was a great son of India, one of the greatest that India has produced, and nobly and well did he serve the Motherland."

Sir Sukhdeva Prasad

Prime' Minister of Udaipur

"He was a commanding personality, a Sanskrit scholar of the first order, a great philosopher, a true patriot, an ardent social reformer, a conscientious searcher after truth, a rousing preacher and an embodiment of all that is virtuous, The earnestness, the energy and the enthusiasm with which he ceaselessly carried on his noble mission throughout his life has earned him an undying name."

Sir Sita Ram

(Speaker, U. P. Legislative Assembly)

"Dayanand i what a name to conjure with in the Hindu world of Upper India, Where would the Hindus in this part of the country—and as subsequent events have shown in other parts too—have been but for the inoculation of self-confidence given by the said Swami, His is the glory of having in modern times checked the dead rot among Hindus."

Principal Devi Chand

D.A.V. College, Hoshiarpur

"He insisted in words of burning eloquence that India must be purged of all the putrefying accretions of her Dark-Age and Pauranic times. The deep pathos of his impassionate pleading for the submerged, for the untouchable, for the women-folk, the widows, orphans, and the illiterate, moved his countrymen to tears,

"His burning love for his country, his erudition, indefatigable labour, physical strength, fearlessness, dauntless spirit, invincible faith in the grandeur and loftiness of the Vedic culture, passion for *Swarajya* and emancipation from intellectual, social and political bondage, love for truth and humanity are traits, which serve as a model for the Indians in their onward path of resuscitation. Great is the debt we owe to Dayanand the yogi, thinker, seer, prophet, creator reformer and philosopher,"

N.C. Kelkar, *Ex. M.L.A. Poona*

"A personage to whom the Hindu India must feel grateful for the successful manner in which he rallied the decaying forces of Hinduism in Northern India, and made the Hindu nationality stand on its feet and fight against inimical forces."

Pandit Bishen Narayana Dar

President, Indian National Congress in 1912

"But in Upper India a great man (Dayanand) was born whose 'career cut short in its prime, was destined to give a new lease of life to Hinduism which seemed to be dying everywhere, by placing it upon the nationalism of the Vedas. To him more than to any other Indian of this country belongs the credit of having breathed a new life into the inert mass of Hindu Society , by inspiring it with the sentiment of nationality.

Swami Dayanand can easily be counted among the greatest and mightiest masters who have successfully shaped and moulded the destines of countless generations of human beings,"

C. Jinarajadasa

President, Theosophica! Society

"The history of a people is mostly the history of its great men, and among the greatest, because of his profound and lasting influence, is that of Swami Dayanand, His personality has permeated the consciousness of North India,"

Mrs. Rameshwari Nehru

President, All India Women's Conference :

"I can only pay my humble and respectful homage to the work of the great Prince amongst men, who, though a Sannyasi possessing no worldly wealth, ruled and still so many years after " his death rules the hearts of innumerable men and women, in history he will be known not 'only as a religious Reformer, but as one of the fathers of the great renaissance and the Founder of the Modern Punjab," ^

Dr. Kalidas Nag

LL.D., D.Litt, Calcutta University:

"The limpid current of Unity came to be choked so often under the historical debris of diversity, _but our great spiritual Teachers and Leaders have ever attempted to rekindle our ancestral mory of Unity through

millenniums. Swami Dayanand Saraswati was such a Leader."

Dr. Sir Gokal Chand Narang

"Swami Dayanand Saraswati was one of the greatest men of India and the greatest of his type. He was physically, intellectually and morally a giant and a men who represented the best type of Vedic Aryans, It is really remarkable that all the present day activities of *Swadeshi* and the crusade against untouchability, caste etc., were all anticipated by Swami Dayanand Saraswati."

Press Opinions

The Bengalee *(Calcutta)*

"He stands forth as a religious teacher of surpassing power and earnestness. He was a yogi, an ascetic who had abjured the world, but he was gifted with a practical sagacity which few men of the world could pretend to possess/His death is not only an irreparable loss to the religious community of which he was the life and soul, but it is a loss to his countrymen at large, who will always be proud of his learning, and cherish his memory with affectionate gratitude,"

The Punjab Times *(Rawalpindi)*

"He was one of the greatest men that" India has produced, and as such, India might will weep for his loss,"

The Gujrat Mitra
(Anglo Gujrati Weekly, Surat)

"Who will not miss on our platform the deep fervour of his language, the unopposable artillery of his forensic eloquence, the honesty of purpose, the firmness of his resolve, the frankness and straightforwardness of his motives, his independence of character and action, and his genuinely patriotic, ardent zeal to lift up his country from the depths of superstition and priestcraft, idolatry and unmeaning ostentatious ritualism,"

The Tribune *(Lahore)*

"He was a man of great abilities—a genius of the highest order, who, by the superior power of his intellect rose above the gross superstitions inculcated by the sastras,"

The Regenerator of Aryavarta *(Lahore)*

"Among those to whom posterity will assign a glorious niche in the temple of Fame, Swami Dayanand Saraswati will stand foremost."

The Bengal Public Opinion *(Calcutta)*

"Pandit Dayanand's death will cast a gloom over the whole of educated Hindudom, He was an ornament to our country: pride to our nation. That he was a man of genius few will deny,"

The Theosophist *(Madras)*

"A master spirit has passed away from India, Pandit Dayanand Saraswati, the founder and supreme chief of the Arya Samaj of Aryavarta, has gone : the irrepressible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more. He has passed out of this plane of strife and suffering into a higher and more perfect state of 'being,

"We bear in mind but his life-long devotion to the cause of Aryan regeneration : his ardent love for the grand philosophy of his forefathers : his relentless, untiring zeal in the work of the projected social and religious reforms. In him India has lost one of her noblest sons. A patriot in the true sense of the word, Swami Dayanand laboured from his earliest years for the recovery of the lost treasures of Indian intellect, His zeal for the reformation of his mother-land was exceeded only by his unbounded learning.

"The death of 'Pandit Dayanand Saraswati is an irreparable loss to the whole country."

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Excerpts from the book 'Life of Swami Dayanand Saraswati' by Har Bilas Sarda

Water is the
elixir of life

पयः पृथिव्यां पयऽओषधीषु पयो
दिव्यन्तरिक्षे पयो धाः ।
पयस्वतीः प्रदिशः सन्तु मह्यम् । ।

यजु. 18.36

Let there be rains
from all directions
to bring freshness and
greenery all around.

Water is the elixir of life,
Let rains fulfil our lives !

है धरा जल से भरी; सब
वनस्पतियां हैं सलिल से ही हरी।
द्यौलोक में, आकाश में
ऊपर उठा दे नीर को।
ये सब दिशाएं सर्वदा
मेरे लिए हों जलमयी,
मेरे लिए हों रसभरी।

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Book Review

Hinduism–The Faith Eternal

Shiv Kumar Gupta

Former Professor and Head, Department of History, Punjabi University, Patiala

The study by Dr. Satish K. Kapoor, an erudite scholar on spiritual themes, explores the dynamics of Hinduism in a religion-historical frame work through the second millennium of the C.E. "Hinduism is the common religion of India based upon the religion of the original Aryan settlers as expounded and evolved in the Vedas, the Upnishads, the Bhagvad Gita etc. , having an extremely diversified character with many schools of philosophy and theology , many popular cults and a large pantheon symbolizing the many attributes of a single god."

According to Dr. Kapoor, "The evolution of Hinduism has been a saga of continuous progression from the unreal to the real, from the profane to the profound." During these successive stages, Hinduism withstood challenges of all hues both from within and without, keeping pace with time." It was confronted by Islam in the beginning and by the proselytizing zeal of Christianity in later part of the second millennium. Under the circumstances the Survival of Hinduism has been due to its having adhered to the principles of truth (satya), and righteousness (dharma). Moreover Hinduism has been through the ages open, flexible and adaptable since it has not only been discarding outworn ideas and institutions but also absorbed the best elements of fellow cultures resulting in reinterpreting itself in changing milieu.

Divided into four parts, Part-I is devoted in explaining that Hinduism does not confine to a few ideas , practices, holy men, sacred objects or shrines The Vedas are regarded as the source and basis of all orthodox schools of Hindu philosophy and theology. There is no one single holy book that all Hindus commonly adhere to in their everyday life. Hindu shrines are also of varied kinds. An enlightened Hindu knows that real shrine is inside one's heart. There is nothing in the creation which Hinduism regards as unholy. Hinduism is liberal to the extent that it has no difficulty in accepting the prophets and holy men of other faiths. Hinduism is not just "a way of life". It is a way to the highest conceivable spiritual attainment- the growth of consciousness. It is not a mass of sects and creeds. Each affirms the Truth in one form or the other." Of course, in a recent order the Calcutta High Court has held "Hinduism as a way of life and is wide enough even to accommodate atheists, agnostics as well as all shades of religious and spiritual beliefs." (The Times of India, 15 March, 2020, p.17) The order also states, "In the event, the Hindu religion was so fragile and wounded so easily, it would not have survived over the ages through various onslaughts, as borne out by history."

In the chapter "The Faith Eternal" Dr. Kapoor brings out that Hindu way of life is rooted in the philosophy of Vedas. The main stream Hinduism emphasizes spiritual experience not just scientific outlook not dogmatism, divinity of human beings, not Original Sin, family harmony and social integration not individualism, material prosperity not economic exploitation".

Part II of the book deals with Hinduism during the Second Millennium. In this Part, Dr. Kapoor projects Adi Sankaracharya as the saviour of Sanatana Dharma and the precursor to Hinduism, a great nation-builder, a mighty barrier -breaker and unifier, and an indefatigable organizer and harmoniser. During the course of his travels he challenged dogmas , non-Vedic or pseudo Vedic beliefs", followed by "focus on religious , social and cultural development , specially Islamic inroads, convergence of Hindu- Muslim tradition, growth of some minor religious sects , western challenges and Indian response in the 19th century"- being some broad themes taken up and studied in depth. In fact, to a Hindu nothing in the creation is unholy. Originally nature worship having been the creed of the Hindus, Hinduism is personification of limitless. With such a mindset, Hindus have no difficulty in accepting the prophets and holy men of other faiths. To a Hindu no body is an infidel. There are so many gods in Hinduism. "Multiple forms of worship and belief systems provide ample choice to a person to move towards the divine in accordance with his mantle makeup".

In Part-III is devoted to the study of "Indian renaissance of the 19th century in its revivalist, reformative and syncretic forms. It has been brought out that "dharma in its highest aspect is truth itself. Service to others is regarded as the greatest dharma.

The universal dharma rests on values which are for the common good and remain valid for ever and hence it is eternal". "Vedas are the quintessential of dharma. Bhagvad Gita is the most popular of all the scriptures. A part of the Mahabharata, attributed to Veda Vyasa, it is a source of spiritual wisdom which leads one from fear to courage, despair to hope and from ignorance to bliss. It helps the seeker to realize God by any one of the three paths, viz. jnana yoga, (way of knowledge), Karma yoga (way of action) and Bhakti yoga. The Hindu triad of gods- Brahma, Vishnu and Siva represent the processes of creation, preservation and dissolution.

Part-IV deals with Hindu views on women, service, and ecology. In this Part Dr. Kapoor brings out how Hinduism regards women not as mere flesh and bone but as the embodiment of Sakti. The role of men and women are complimentary and not at odds with each other. (p.323) According to Vivekananda, "She is to us the representative of God as God is the mother of the Universe." Service in Hinduism is not only a matter of charity, it is rather a way of life, a means to fulfill one's dharma.

The popular slogan," One planet, one people" is an echo of the ancient Hindu ideal *vasudhaiva kutumbakam*, which means the whole mankind is one family. It is with this determination that the grim epidemic of Coronavirus, spread over whole of this planet today, can be wiped out and fought back."

Dr. Kapoor traces the origin of "the concept of Nano-Science" (one thousand millionth- a human hair is about 80,000 nanometre)) to ancient times as old as the Vedas and agamas." (p.350) No doubt the Vedic risis did not experiment in laboratories loaded with expensive infrastructure, used by modern scientists, yet with supernatural faculties which they cultivated by intense *sadhana* or spiritual practice, they made such observations or accomplished such feats as confound the scientists today. Ayurveda deriving its root from the Atharvaveda, is the precursor of the use of nano-principle in the field of medicine. The science of Yoga , basically aimed at uniting the human soul with the universal soul, has a nano-aspect to it, as can be seen in the Yoga Sutras of sage Patanjali, who codified this ancient system. Dr. Kapoor considers that these "legendary adepts in yoga were nano-scientists, despite being ignorant of physics, chemistry, arithmetic or quantum mechanics." If Dr. Kapoor traces the origins of nano-technology to the wisdom enshrined in the Vedas, how about accepting the claim of Swami Dayananda, for whom according to Max Muller, " everything worth knowing , even the most recent inventions of modern science, were alluded to the Vedas. Steam engines , railways and steam-boats all were shown to have been known , at least in their germs, to the poets of the Vedas , for Veda, he argued means 'Divine Knowledge', and how could anything have been hid from that?" According to Max Muller, "Dayanand's teachings concerning the sciences and the arts are but a crude combination of the ideas he had imbibed from Hinduism, with the most primary and incorrect ideas of the sciences and arts introduced by the English?" Of course the protagonists of Hindutva have throughout been supporting this claim, the historians by and large have contested this claim over the years at various platforms Viz the annual sessions of Indian History Congress and Indian Science Congress.

Today mankind faces ecological concerns of the worst nature. According to Dr. Kapoor, "Indian sages and seers who lived amidst the natural environments and in close communion with nature were aware that the disturbance in the biological equilibrium between different organisms and their environment was sure to effect the quality of life , or may even destroy it." Present day spread of Corona Virus might be the result of this disturbance of the equilibrium of the ecological order.

Pleading that Hinduism has been the most tolerant and accommodative of all religions providing refuge to tormented minority groups, Dr. Kapoor has tried ,not in vain, to establish that Hinduism has no tradition of crusades . They have not burnt, sawn or bricked alive the members of other faiths or build pyramids of severed heads, killed millions for refusing to change their religion or indulged in systematic demolition of abodes of worship of others.

No single faith can lay exclusive claim to spiritual truths. No icon is better than a human being. The realization of spiritual oneness of mankind alone can usher in an era of love. These days of corona virus are strange in the sense that each one of us is on our own, and yet cannot be safe unless all are safe. Corona has taught us the true meaning of Universal spirit. "In this World War the big difference is that the entire world is on the same side - lined up in unity against the common enemy: a virus". How I wonder this spirit survives for times to come, ushering a new world order - a world without borders, a world without fear , a world where peace prevails , a world where all survive and look for the happiness of all (Sarbat da bhala)- the crux of the teachings and basic principles of not only of Hinduism but each one of other religions which survive today on this planet."

Compressed in 528 pages , priced, Rupees 360 , Hinduism: The Faith Eternal by Dr. Satish K. Kapoor is an encyclopedic study, a compendium in defense of Hinduism, worthy to be possessed and read by one and all who seek to add to their knowledge about Hinduism, its meaning, its history, its concepts, challenges faced by it from within and without over the ages , views of its critics and those who stand on the other side of the fence. ❐

It Takes a Nation to Make a Graduate

Ram Kantha Makaju Shrestha
Vice-Chancellor, Kathmandu University, Nepal

Convocation ceremonies are the most overwhelming moments for me. This is a day that recognizes the effort of the students, teachers, staffs, family members, community members and other well-wishers. In fact, I like to say, 'It takes a nation to make a graduate.'

Dear Graduates, this is your day. As we celebrate your victory, let us also find a moment to thank all those who have been behind you - in person, in prayers, and in dreams. My jubilant graduates, may I now request you to give a standing ovation to all those who have supported you? You will need their guidance and blessings throughout your life. And, at the same time, may I request the family members, friends, teachers, staffs and guests to give a standing ovation to honor the untiring efforts of our graduates?

Now, let me begin with a short personal story. I studied and practiced medicine abroad, in Austria, for about 15 years and then decided to return to Dhulikhel, my hometown in Nepal, to establish a hospital with the vision of 'Quality health service for the poor'. It was a time when the town was dying, in the sense that most of the people were migrating for the lack of opportunity. It was a shanty little town at the outskirts of Kathmandu, the capital city.

I was young then, about 32 years old, full of energy and zeal, but had only the vaguest idea of all the challenges that lay ahead. The journey we chose to take was far more difficult than we had initially imagined. Difficulties, doubt and discouragement were very common, and in every step. But, what mattered was not how many people didn't believe us. What mattered was how many people did believe us, including especially we ourselves. We slowly learnt that when the vision is clear and the mission is pure, the only additional thing one needs is perseverance.

A small hospital in a semi-remote hill town, started almost 23 years back, now stands as a beacon of hope, a symbol of life, and the epitome of comfort, and compassionate care for a population of almost 2.3 million rural, mostly impoverished Nepalis. Kathmandu University, another institution, founded with the principle of providing 'Quality education for leadership' educates thousands of people, including health professionals, who continue to permeate and transform the whole fabric of development in our country. Together these two institutions are creating a model of success, of what can be done even in the most resource-constrained settings.

At this moment, as you are about to set your feet into an ocean of new dreams. Let me suggest that you remember three things:

First, Dare to Dream Differently and to Challenge Convention

Second, Never Forget that Perseverance is the Key to Success

Finally, My Third Point is: 'Do Not Forget Your Roots'

Dare to Dream Differently and to Challenge Convention

My dear graduates, when you walk tomorrow, the challenges and the opportunities that lie in front of you might very well be quite different than those you have been trained for. Hence, look into the world with a very open mind and do not hesitate to take the 'road less travelled'. Indeed, at some point, you may very well be compelled to take that road, whether you wish or not. So get yourself ready to embark upon it. Identify the challenges that will require you to unleash your full potential. Get yourself out of the box and out of your comfort zone. Great achievements demand greater risks. History is created by those who have the courage to be different. Try to create history, and not be just spectators. Abdul Kalam said, 'A dream is not something that you see in sleep, it is something that doesn't let you sleep.'

Our history is full of examples of people whose success was defined by the courage they showed at times of doubt. The recent Nobel Laureate in Medicine and Physiology, Dr. James P. Allison pioneered the immunological approach to cancer treatment. Yet, when he started his research in this area, people made fun of him and said he was venturing into something impossible. Decades later, he transformed the field of cancer treatment. Today, the treatment he pioneered has revolutionized the field of cancer

treatment. Millions have been benefitted with that and there will be countless more in future. It has opened a new horizon in the field of medicine. Had he given up to the discouragements at the outset of his career, he wouldn't have made the breakthrough. After his Nobel Prize, a leading newspaper featured him with the headline 'A Texas scientist was called 'foolish' for arguing the immune system could fight cancer. Then he won the Nobel Prize.' So, never hesitate to dream differently.

Never Forget that Perseverance is the Key to Success

There is no shortcut to success and no fast track to accomplishments. One must endure failures, disappointments and discouragements along the path, but what determines the final outcome is perseverance. I like to compare this with nature. Whatever calamity happens, nature rises again. Lands inundated with floodwaters, will slowly once again become green. Areas devastated by volcanoes will ultimately develop into beautiful mountains and valleys. Rivers that are stopped by landslides will slowly swell up, and gush through the rocks with greater strength than before. Nature never stops.

In an age where we are daily inundated with information, it is easy to become distracted and lose focus on what is really important. We feel we are constantly exposed and under surveillance. Failures, even small ones, seem unacceptable and something to be ashamed of. But failure is often the best teacher. What we forget is that great things are not achieved overnight. We must all go through rigorous ordeals. In times of despair, remember what Gandhiji said, 'First they ignore you, then they laugh at you, then they fight you, then you win.'

'Do Not Forget Your Roots'

We all belong to a special community and culture. Our indigenous knowledge and ethos have permeated in everything we do since time immemorial. Centuries before The Wealth of Nations was written by Adam Smith, Chanakya had penned *Arthashastra*. Taxila, Nalanda and Vikramashila were the hubs for international education long before Oxfords and Harvards. Srinivasa Ramanujan, the great mathematician from India, connected his spiritual beliefs with numbers and once said, 'Sir, an equation has no meaning for me unless it expresses a thought of GOD'. His equations are still used to solve the most complicated mathematical problems. We have had principles of governance based on equity, social welfare and inclusiveness from prehistoric times. It is time to revisit those and distill that ancient wisdom into modern day knowledge and applications. Innovation often comes from rediscovering the past in the context of present and future. Connectivity lies in nurturing our social bonds and not just the technical advances. There is still a lot to be done in our own lands, where countless people still struggle to make ends meet; where thousands of children still spend their childhood working in the fields and factories; where millions of youths leave their loved ones to toil in foreign lands; where many of the elderly spend the last moments of their lives waiting for their children to return. Those of us who are educated and capable are not merely responsible for changing the status quo; it is also a moral imperative.

Our identity will be defined not just by where we stand, but by where our foundations lie. Our foundations are built on the pedestals of our society. So, my dear graduates, as you soar high, always keep sight of the earth from where you took your flight and where someday you will land. ❐

Excerpts from convocation address delivered at Tantia University, Sri Ganganagar, Raj.

Action is Better Than Inaction

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ।।

गीता॰ 3.8

तुम्हें अपना निश्चित कर्म करना चाहिए, निष्क्रिय रहने से कर्म करना अच्छा है, निष्क्रिय रहने पर यह शरीर यात्रा भी नहीं चल सकती।

You must do the ordained duties, action is better than inaction; your life (lit. 'journey of body') also cannot be sustained by inaction.

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On Death Anniversary, November 14

Heart-warming Stories from the Inspiring Life of Mahatma Hans Raj

Vishwa Nath

Hans Raj ji had completed his graduation, and because of his freedom-loving nature, he could not even think of taking up a job with the government, though many in senior positions could have been easily available. He for a while did have a desire to work as Chief Minister of some large princely State—not a difficult task in those times but, when he came to learn that the Arya Samaj was finding it difficult to start a DAV School in memory of Swami Dayanand due to lack of funds, he felt inspired to shed that desire and help this cause in whatever way.

He then donated an amount of Rs. 10 to the College Fund, although it would not have been easy to donate this sum for him. He was also thinking about doing something else and more substantial for them.

His elder brother Lala Mulkh Raj came to his help, like Rama to his younger brother, Lakshman. He was pleased on knowing that Hans Raj wanted to devote his life to the cause of DAV, free of charge. Lalaji was earning a salary of Rs. 80, out of which he reserved one half, Rs. 40, for his brother.

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Once Mahatma ji remarked: 'The day I decided to dedicate my life to the service of DAV, and my brother also permitted me to do so, I could not sleep for the whole night. I kept meditating and remembering God. Silently chanting the *Gayatri* mantra, a stage came when, my eyes closed. I witnessed a bright light before me. I felt my soul rising. It was a joy I would like to experience again and again in my life.'

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When the European head-master of the Mission School learnt about it, he expressed surprise and commented : 'How could a young boy who till the other day, studied at our school, fulfil such great responsibility?' This could have been true to some extent for, in those times, no Indian and a Hindu at that, was appointed as headmaster of a school anywhere in the country. We now-a-days have Indians as head-masters, principals, ministers prime ministers and governors, but it was not the case in 1886. Hans Raj was the first Indian and Hindu head-master of the country.

It is important to note that the DAV School did never apply for a grant from the Government.

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The example of Mahatma Hans Raj inspired the youth of Punjab to serve the country and its people. As a result, when Mahatma ji retired as the principal of the DAV College, Lala Sain Das, on 7 Jan 1902, took charge as a Life Member of the College, strengthening the great tradition. On 19 March of the same year, Lala Diwan Chand became the second Life Member, and took charge of the DAV High School. He later on became Principal of DAV College, Kanpur, and Vice Chancellor of Kanpur University. Then in December 1902 Lala Parmanand, famous as the revolutionary Bhai Parmanad, took oath of Life Membership, and was appointed as Asst. Professor of History in the College.

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The system spread to other cities also. In 1902 itself Pt Mehr Chand was appointed headmaster of Sain Das High School, Jalandhar, without a salary; he later on became Principal of DAV College in that city. When he took over, the school was struggling for life. Lala Devi Chand rejected the offer of a job in the P.C.S. and joined the DAV High School, Rawalpindi', as its headmaster. He later on was shifted as headmaster of DAV High School, Hoshiarpur.

Mahatma Hans Raj had selected these young men after testing them thoroughly, and the system succeeded in a real big way. He framed the Rules and Regulations of Life Membership Service in a quite detailed manner. Many more who joined in course of time, were: Dr. Govardhan Lal Datta—who first joined as Principal, DAV College, Sholapur and later on rose to become Principal, DAV College, Lahore; Captain Amar Nath Bali; Prof. Bahadur Mal, as Principal, DAV College, Multan, and later on DAV College, Ambala, after partition; Pt Diwan Chand Sharma; Pt Vishwa Bandhu - Director, V V Research Inst., Hoshiarpur; Prof. Shri Ram - Principal, DAV College, Srinagar; Pt Surendra Mohan, Principal, DAV Ayurvedic College, Lahore; Dr. Asa Nand; Lala Suraj Bhan. Head Master, High School and then Principal of DAV College, Sholapur; Prof. Bhagwan Das, etc.

Those who joined as Life Members from cities other than Lahore, were: Lala Cyan Chand Mahajan, Jalandhar; Lala Amolak Ram, Jalandhar; Lala Chaman Lal, Jalandhar; Lala Ram Das, Principal, DAV College, Hoshiarpur; Pt Wazir Chand, Una, Lala Lal Chand, Multan; Lala Ram Lal, Lyallpur; Pt Rala Ram, Principal. DAV College, Hoshiarpur.

Mahatmaji's letter seeking retirement (to Shri Lal Chand, High Court Judge)

Dear Rai Bahadurji,

After my graduation in 1885, I had written to you offering my services to the College without remuneration. I myself and my elder brother had felt at that time that a sacrifice was needed to establish a memorial to Maharshi Dayanand. I therefore decided to devote myself first as headmaster and then principal of this sacred institution.

Admissions to the present session are now over. I therefore request you through this resignation letter to relieve me of my post from 31 January 1912. I am specially happy that I am retiring under the same President who had also appointed me. I regard this as my great fortune.

Yours faithfully,

Hans Raj

●

Mahatmaji's age at this- time was only 48, the age at which people in normal cases, become Principal. But he retired at this time of his own accord.

It so happened that the followers of Sanatan Dharma also decided to start their own college. They called a meeting for the purpose, which was attended by the ruler of Jammu & Kashmir, Maharaja Sir Pratap Singh. Mahatmaji was also invited to the meeting. While speaking, the Maharaja suddenly stopped and, turning towards Mahatmaji, said : 'Hans Raj ji, give these people also a Hans Raj like you so that they would succeed in the venture.'

●

The day the cases against his son, Balraj were moved to the Sessions Court, he was returning to Lahore. He met Lala Radha Ram at Jalandhar station, who insisted that he stay with him for a' day. He obliged after some persuasion, and both talked about various matters for the whole day. But Mahatmaji did not mention the court case even once. His friends at Jalandhar came to know about it the next day through newspapers.

●

Mahatmaji loved his students very much. He often invited them to his home and instilled in them the message of Arya Samaj. When he didn't have anything to give them to eat, he gave them boiled potatoes mixed with salt.

Pt Nanak Chand, Bar at Law, when a student, was surprised at the poverty-stricken simple living of Mahatmaji. Once when he went to meet him at his home, he found him wearing a half-torn, though clean, shirt.

●

Quite often his admirers presented him with a variety of gifts, but he never kept anything for himself and passed them on to the College. A friend once brought for him a penstand made of marble from Agra. Mahatmaji was not at home when he visited, so he left it there.

But when he met him in the college next day, he found the penstand lying on a table in the office.

●

When Mahatmaji was the President of Arya Samaj, he developed personal relations with every member and tried to participate in their needs and sorrows. When some member of the Samaj or his kin fell ill, he personally visited him and fixed a volunteer to look after him. For this purpose he had organized a special group of volunteers.

●

Around noon on 6 April 1929 Mahashay Raj Pal ji was martyred by a Muslim fanatic. Next day, the Hindu public had gathered at the Mayo Hospital gate to acquire his dead body, but did not succeed. On 8 April Mahatmaji himself, Pt. Thakur Dutt and a few other Arya Samajis met the Deputy Commissioner and fixed the details of the procession and the route it would take.

On 9 April morning, the body was acquired and the procession reached the cremation ground at noon, Mahatmaji with his own hands ignited it, and the ceremony was performed with full Vedic rites. Though Mahashay ji's, is eldest son Pran Nath was present and, according to the custom, he should have lit the type, but the Arya Samaj elders decided that as the head of the whole Arya Samaj family, Mahatmaji will do it. A largely attended condolence meeting was held on 10 April at DAV Middle School grounds under Mahatmaji's presidentship. Starting the meeting, he said, 'I hope no one in this meeting will say any thing that may hurt other peoples' hearts.'

●

There is another incident which he himself related quite often.

The school during those days was located inside the city and Mahatmaji was the headmaster. One day it rained at its opening time. The weather was cold and the gullies were muddy and slippery. He didn't have a raincoat and could not afford a *tonga* either to reach the school. His poor umbrella could not bear the heavy rains. The first two periods for him were vacant, so he thought he may reach the school late. It then occurred to him that if he would be late in reaching the school, his example will be followed first by the teachers and then the students, which will disturb the discipline of the school.

Then another thought occurred to him, which questioned his ethics. He thought of reaching late because he was an unpaid teacher of the school; had he been a paid one, he would never dare doing so. No, he decided, he will not give anyone an opportunity to criticise him. Whatever his monetary status, he will perform his duty. He immediately started walking in the rain, reaching the school two minutes before the opening time.

Like the Sikh Gurus, who had developed the practice of 5 Ks for their followers : Kesh, Kada, Kangha, Kachcha and Kirpan he started the practice of 5 Ss : Sandhya, Samaj, Swadesh, Swadhyay and Sewa : worship, society, country, study of scriptures and service to be practised by the Arya Samaj in their day to day life.

❐

(Selected and translated from Mahatma Anand Swami's biography of Mahatma Hans Raj)

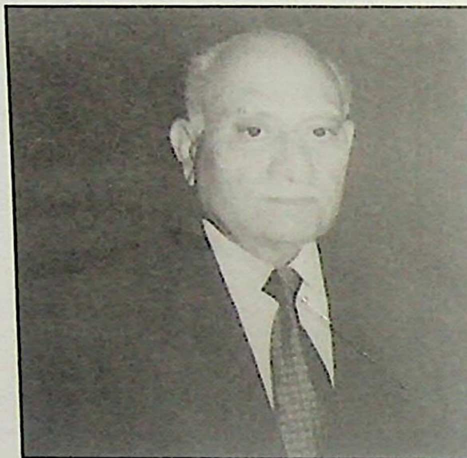
आर्य प्रादेशिक प्रतिनिधि सभा के उप-प्रधान एवं डी.ए.वी. कॉलेज मैनेजिंग कमेटी के महामंत्री

श्री आर.एस. शर्मा नहीं रहे!

16 नवम्बर, 2020 को प्रातः जब देश भैयादूज का पावन-पर्व मनाने में संलग्न था तो 92 वर्ष 5 महीने की आयु भोगकर अपने जीवन के अंतिम छह दिनों में अन्न-जल त्यागने वाले महामना श्री आर.एस. शर्माजी ने लगभग आधा मिनट तक बंद पलकों को खोलकर चारों ओर निहारा और अपनी यात्रा का अगला कदम उठाते हुए कंकाल बनी हुई इस नश्वर काया को छोड़ दिया। ऐसा लगा मानों वे जिस जगत् को छोड़ रहे हों उसे और जहाँ उन्हें जाना है उस स्थान को बाहोश देखते हुए जा रहे हों।

श्री आर.एस. शर्मा ने 30 जून, 1928 को फिरोजपुर में एक बहुत ही सम्मानित परिवार में जन्म लिया। पारिवारिक जीवन की समस्त कठिनता को झेलते हुए अपना शैक्षिक सफर शुरू किया। जिस भी परीक्षा में बैठे, उसमें शीर्ष स्थान प्राप्त करते चले गये। मैट्रिक, बी.ए. (ऑनर्स), और एम. ए. (इंगलिश) तक का अकादमिक सफर उपलब्धियों भरा रहा। एम.ए. करने के तुरंत बाद श्री शर्मा ने 1951 में क्रिश्चियन कॉलेज, बटाला (पंजाब) में अंग्रेज़ी के प्राध्यापक के रूप में कार्य आरम्भ किया, जहाँ उनके सहयोगी अधिकतर विदेशी थे।

श्री शर्मा ने चार वर्ष तक बटाला के इस कॉलेज में पढ़ाया और 1955 में अमृतसर में शुरू किये गये डी.ए.वी. कॉलेज के प्राचार्य (स्व. श्री बी.एस. बहल जी) के साथ कार्य करने की चुनौती को स्वीकार किया। ये बदलाव एक कॉलेज से दूसरे कॉलेज में जाने का नहीं था बल्कि एक आंदोलन का हिस्सा बनने का प्रश्न था। अमृतसर में डी. ए.वी. कॉलेज में अंग्रेज़ी के प्राध्यापक के रूप में कार्य शुरू करने के बाद लगातार 32 वर्ष तक श्री शर्मा ने प्राध्यापक और प्राचार्य के रूप में डी.ए. वी. आंदोलन को अपना सर्वस्व अर्पित किया। के. आर.एम. डी.ए.वी. कॉलेज, नकोदर (जालंधर) के प्रथम प्राचार्य के रूप में कार्य करने का अवसर



प्राप्त होते ही आपने एक के बाद एक अनेक महाविद्यालयों में अपने ज्ञान और कार्यक्षमता की धाक जमाई और अंततः 1987 में उत्तर भारत की शीर्षस्थ संस्था डी.ए.वी. कॉलेज, जालंधर से प्राचार्य के पद से सेवानिवृत हुए। जहाँ पंजाब के आतंकी वातावरण में उन्होंने अपनी जान पर खेलकर डी. ए.वी. आंदोलन का परचम बुलंद किया।

श्री आर.एस. शर्मा अब डी.ए.वी. आंदोलन का अभिन्न अंग बन चुके थे और प्रबंधन ने उन्हें सचिव, महामंत्री, उप-प्रधान आदि भिन्न-भिन्न पदों पर नियुक्त करके डी.ए.वी. कॉलेज मैनेजिंग कमेटी को सशक्त बनाने के अवसर प्रदान किए। हिन्दी और अंग्रेज़ी साहित्य में बराबर का अधिकार रखने वाले श्री शर्मा अपने ज्ञान और गुणों के बल पर अकेले डी.ए.वी. में ही नहीं बृहत्तर समाज में भी सम्मानित होते रहे।

सेवानिवृति के बाद लगभग 33 वर्ष तक एक पैसा भी लिये बिना उन्होंने डी.ए.वी. की अपूर्व सेवा की। इसी अवधि में पंजाब विश्वविद्यालय, कुरुक्षेत्र विश्वविद्यालय, गुरुनानक देव विश्वविद्यालय की अकादमिक काउंसिल, कोर्ट तथा सिंडीकेट में आपने अपनी शैक्षिक योग्यता और शैक्षिक चिंतन का प्रभाव छोड़ा। देश ही नहीं, इंग्लैण्ड, फ्रांस, स्विट्जरलैण्ड और जर्मनी जैसे देशों में वहाँ की शिक्षा-प्रणाली के अध्ययन हेतु वहाँ गये और वहाँ से अर्जित अनुभव को सब के साथ साझा किया।

समय के साथ-साथ डी.ए.वी. की जन्मदात्री संस्था आर्य समाज और उसकी शिरोमणि संस्था आर्य प्रादेशिक प्रतिनिधि सभा के कार्यकलापों में श्री आर.एस. शर्मा का अत्यंत महत्वपूर्ण योगदान रहा। इस समय आप आर्य प्रादेशिक प्रतिनिधि सभा के उप-प्रधान पद को अलंकृत कर रहे थे। डी. ए.वी. के माध्यम से आर्य समाज के प्रचार-प्रसार, राष्ट्रीयता और देश-सेवा के संकल्पों में आपकी सूझ और दूरदर्शिता का महत्वपूर्ण हाथ रहा था। इन्हीं गुणों और सेवा-कार्यों के कारण गत वर्ष पूना में आयोजित 'महात्मा हंसराज दिवस' पर श्री शर्मा को 'डी.ए.वी. लाइफटाइम अचीवमेंट अवार्ड्स' से सम्मानित किया गया था।

65 वर्षों की निरंतर सेवा के बाद आज श्री आर.एस. शर्मा हमारे बीच नहीं रहे। वे अपने पीछे एक भरा-पूरा परिवार और हंसते-खेलते नाती-पोते छोड़ गये हैं। अभी एक वर्ष पहले ही आपकी जीवन-संगिनी श्रीमती सरोज शर्मा अपना शरीर छोड़ गयी थीं और उनके कुछ ही समय बाद उनके पुत्र श्री शशि शर्मा भी हमसे विदा हो गये।

श्री आर.एस. शर्मा जी के इस प्रकार चले जाने से डी.ए.वी. और आर्य समाज परिवेश को एक अपूरणीय-क्षति हुई है। देश-विदेश से श्री शर्मा के प्रति श्रद्धांजलि संदेशों का तांता बंधा हुआ है। आर्य जगत् परिवार ईश्वर से प्रार्थना करता है कि वह श्री शर्मा जी की दिवंगत आत्मा को शान्ति और सद्गति प्रदान करें और उनके परिवार सहित हम सब को इस गहन दुःख को सहने की शक्ति दें।

—संपादक

The Best Advice I Ever Had

Vijaya Lakshmi Pandit

The best advice I ever had came from one of the greatest souls the world has ever known— Mahatma Gandhi— on a sunny afternoon.

Most people pass through a period of anguish when their belief in humanity is at a low ebb. I was in such a period. My husband had recently died. My deep sorrow over his loss was followed by the humiliating realization that in the eyes of Indian law I had no individual existence. Along with other Indian women I had participated for years with men in the national struggle for freedom, working and suffering side by side with them until it had finally been achieved— yet in law we women were still recognized only through our relationship to men. Now as a widow without a son, I was not entitled to any share of the family property, nor were my two daughters. I resented this galling position. I was bitter toward those members of my family who supported this antiquated law.

At this time I went to pay my respects to Gandhi and say good-bye before leaving for America to take part in the Pacific Relations Conference. After our talk he asked, "Have you made your peace with your relatives?"

I was amazed that he would take sides against me. "I have not quarrelled with anyone," I replied, "but I refuse to have anything to do with those who take advantage of an outworn law to create a difficult and humiliating situation for me".

Gandhi looked out of the window for a moment. Then he turned to me and smiled and said, "You will go and say good-by because courtesy and decency demand this. In India, we still attach importance to these things."

"No," I declared, "not even to please you will I go to those who wish to harm me."

"No one can harm you except yourself", he said, still smiling. "I see enough bitterness in your heart to cause you injury unless you check it".

His words would not leave me. They gave me no peace. After some days of severe struggle with myself, I finally telephoned my brother-in-law. I would like to see him and the family, I said, before leaving.

I hadn't been with them five minutes before I sensed that my visit had brought a feeling of relief to everyone. I told my plans and asked their good wishes before starting on this new stage of my life. The effect on me was miraculous. I felt as if a great burden had been lifted and I was free to be myself.

This small gesture was the beginning of a significant change in me. A year and a half later I was in New York, leader of the Indian Delegation to the United Nations. Important to us was India's complaint regarding the treatment of people of Indian origin in the Union of South Africa. Harsh things were said by both sides. I resented the manner in which my opponents made personal attacks harmful to India's prestige and to mine. I struck back with the same sharp weapons.

Then, after a distressing duel of words, I suddenly thought of Gandhi. Would he approve? To him, means were as important as the end—in the long run, perhaps more important, What if we succeeded in getting our resolution passed by questionable tactics that injured our self-respect?

Before going to bed that night I resolved that, come what might, no word of mine would be lightly used in the U.N. From then on, I lifted the debate back to where it belonged, refusing to retaliate to personal attack or to score a cheap point. Our opponents met us on the new level and from then on we argued the case on its merits,

Before leaving the committee room on the last day, I went up and spoke to the leader of the opposing delegation. "I have come to ask you to forgive me if I have hurt you by any word or action in this debate".

He shook my hand warmly and said, "I have no complaint." It was good to feel right with him, but even better to feel right with myself. Once more, Gandhi's advice had saved me from myself.

His words have helped me retain perspective even in small matters. Many women, I imagine, share with me a recurring nightmare: someone important to you is coming to dine; the guests have arrived, it is time to eat—but there is no dinner. You wake, perspiring, relieved to find it is only a dream.

But recently it really happened to me. My guests of honour, the prime minister of Great Britain and Lady Eden, could hardly have been more important to me, high commissioner

for my country in the United Kingdom. I had planned everything meticulously, from the menu to the colour scheme of the flowers and the candles. When the guests had arrived and drinks had been passed twice, I signalled the butler to announce dinner. But still we waited. When for the third time drinks came round I excused myself and ran downstairs to the kitchen.

It presented a shocking sight. In one corner stood a frightened little kitchen maid, in another the housekeeper. At the table sat my cook, waving a ladle and singing, beating time with his foot. His eyes were glazed and he was far away in some other sphere. The table was littered with pieces of chicken.

My knees felt too weak to support me, but I asked in as normal a voice as I could command: "Why isn't the dinner ready?"

"But it is ready, Madame," my cook chanted. "All ready. Everybody sit down, sit down. . . ."

I was furious. It was on the tip of my tongue to say, "Get out. You're dismissed!" when I thought of the counsel that had calmed me so many times. If I lost control, I would only hurt myself.

I pulled myself together. "Let's get something on the table," I said.

Everyone pitched in. The food served wasn't quite what the menu described, bur when I told my guests what had happened there was a chorus of surprise. 'If this is what your cook gives you when he's drunk,' someone exclaimed, 'what must he provide sober!

The relief in my laughter must have sounded a little hysterical. My perspective restored, I realized that a dinner party, however important, is not the pivot of existence.

To retain a sense of proportion is as important as being able to keep one's heart free from hatred. For all of us, no matter what our work, the advice Gandhi gave me is meaningful: "No one can harm you but yourself."

❐

Poetry

Now it is time to sit quiet

I ask for a moment's indulgence to sit by thy side.
The works that I have in hand I will finish afterwards.
Away from the sight of thy face
my heart knows on rest nor respite,
and my work becomes on endless toil
in a shoreless sea of toil.
Today the summer has come at my window
with its sights and murmurs;
and the bees are plying their minstrelsy
at the court of the flowering grove.
Now it is time to sit quiet,
face to face with thee, and to sing dedication of life
in this silent and overflowing leisure.

•

I know not how thou singest, my master!
I ever listen in silent amazement.
The light of thy music illumines the world.
The life breath of thy music runs from sky to sky.
The holy stream of thy music breaks through
all stony obstacles and rushes on.
My heart longs to join in thy song,
but vainly struggles for a voice. I would speak,
but speech breaks not into song, and I cry out baffled.
Ah, thou hast made my heart captive
in the endless meshes of thy music, my master!

•

– Rabindra Nath Tagore

Ten Healthy Habits
That May Help You Live Long

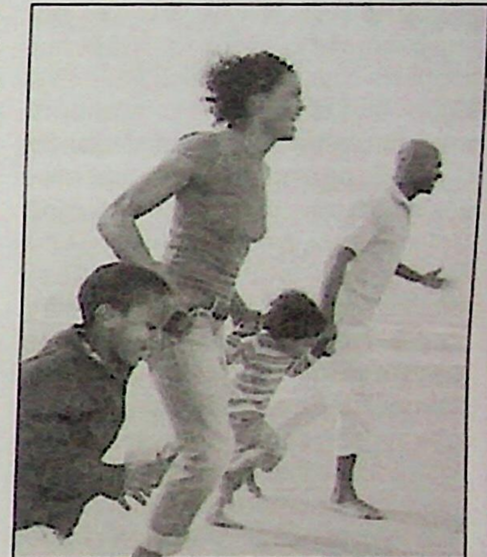
Dr. Chirjeev Singh

The biggest factor that determines how well your age is not your genes but how well you live. Not convinced? A new study of 20,000 British citizens published in the British Medical Journal shows that you can cut your risk of having a stroke to half by doing the following things :

— Being active for 30 minutes a day,
— Eating five daily servings of fruit and vegetables
— Avoiding cigarettes and excess alcohol.

While those are some of the obvious steps you can take to age well, researchers have discovered that centenarians tend to share certain traits in how they eat, move about, and deal with stress, the sorts of things we can emulate to improve our own aging process. Of course, getting to age 100 is enormously more likely if your parents did. Still, Thomas Perls who studies the century-plus set at Boston University School of Medicine, believes that assuming you've side-stepped genes for truly fatal diseases like Huntington's, "there's nothing stopping you from living independently well into your 90s." Heck, if your parents and grandparents were heavy smokers, they might have died prematurely without ever reaching their true potential life-span, so go ahead and shoot for those triple digits. Follow these 10 habits, and check out Perls' lifetime risk calculator to see how long you can expect to live.

Don't retire : Evidence shows that in societies where people stop working abruptly, the incidence of obesity and chronic disease skyrockets after retirement. The Chianti region of Italy, which has a high percentage of centenarians, has a different take on leisure time. "After people retire from their jobs, they spend most of the day working on their little farm, cultivating grapes or vegetables, They're never really inactive." Farming isn't for you? Volunteer as a decent at your local art museum or join the Experience Corps, a program offered in 19 cities that places senior volunteers in urban public elementary schools for about 15 hours a week.



Floss every day : That may help keep your arteries healthy. A 2008 New York University study showed that daily flossing reduced the amount of gum-disease-causing bacteria in the mouth. This bacteria is thought to enter the bloodstream and trigger inflammation in the arteries, a major risk factor for heart disease. Other research has shown that those who have high amounts of bacteria in their mouth are more likely to have thickening in their arteries, another sign of heart disease. "I really do think people should floss twice a day to get the biggest life expectancy benefits," stresses Perls.

Move around : Exercise is the only real fountain of youth that exists. It's like the oil-and-lube job for your car. You don't have to do it, but your car will definitely run better. Study after study has documented the benefits of exercise to improve mood, mental acuity, balance, muscle mass and bone health, and the benefits kick in immediately after your first workout. Don't worry if you're not a gym rat. Those who see the biggest payoffs are the ones who go from doing nothing to simply walking around the neighbourhood or local mall for about 30 minutes a day. Building muscle with resistance training is also ideal, but yoga classes can give you similar strength-training effects if you're not into weight lifting.

Eat a fiber-rich cereal for breakfast : Getting a serving of whole grains, especially in the morning, appears to help older folks maintain stable blood sugar levels throughout the day, according to a recent study conducted by Ferrucci and his colleagues. "Those who do this have a lower incidence of diabetes, a known

accelerator of aging, "he says.

Get at least six hours of shut-eye: Instead of skimping on sleep to add more hours to your day, get more to add years to your life. "Sleep is one of the most important functions that our body uses to regulate and heal cells," says Ferrucci. "We've calculated that the minimum amount of sleep that older people need to get those healing REM phases is about six hours." Those who reach the century mark make sleep a top priority.

Consume whole foods, not supplements: Strong evidence suggests that people who have high blood levels of certain nutrients-selenium, beta-carotene, and vitamins C and E, age much better and have a slower rate of cognitive decline. Unfortunately, there's no evidence that taking pills with these nutrients provides those anti-aging benefits. There are more than 200 different carotenoids and 200 different flavonoids in a single tomato and these chemicals can all have complex interactions that foster health beyond the single nutrients we know about, like lycopene or vitamin C. Avoid nutrient-lacking white foods (breads, flour, sugar) and go for all those colourful fruits and vegetables and dark whole-grain breads and cereals with their host of hidden nutrients.

Be less neurotic: It may work for Woody Alien, who infuses his worries with a healthy dose of humour, but for the rest of us, neurotics may want to find a new way to deal with stress. "We have a new study coming out that shows that centenarians tend not to internalize things or dwell on their troubles," says Perls. "They are great at rolling with the punches." If this inborn trait is hard to overcome, find better ways to manage when you're stressed. These are all good : yoga, exercise, meditation, tai chi, or just deep breathing for a few moments. Ruminating, eating chips in front of the TV, binge drinking? Bad, very bad.

Live like a Seventh Day Adventist : Seventh Day Adventists have an average life expectancy of 89, about a decade longer than the average person. One of the basic tenets of the religion is that it's important to cherish the body that's on loan from God, which means no smoking, alcohol abuse, or overindulging in sweets. Followers typically stick to a vegetarian diet based on fruits, vegetables, beans, and nuts, and also get plenty of exercise. They're also very focused on family and community.

Be a creature of habit : Centenarians tend to live by strict routines, says Olshansky, eating the same kind of diet and doing the same kinds of activities their whole lives. Going to bed and waking up at the same time each day is another good habit to keep your body in the steady equilibrium that can be easily disrupted as you get on in years. "Your physiology becomes frailer when you get older," explains Ferrucci, "and it's harder for your body to bounce back if you, say, miss a few hours of sleep one night or drink too much alcohol." This can weaken immune defenses, leaving you more susceptible to circulating flu viruses or bacterial infections.

Stay connected : Having regular social contacts with friends and loved ones is key to avoiding depression, which can lead to premature death, something that's particularly prevalent in elderly widows and widowers. Some psychologists even think that one of the biggest benefits elderly folks get from exercise is due to strong social interactions that come from walking with a buddy or taking a group exercise class. Having a daily connection with a close friend or family member gives older folks the added benefit of having someone watch their back. "They'll tell you if they think your memory is going or if you seem more withdrawn," says Perls, "and they might push you to see a doctor before you recognize that you need to see one yourself." ❒

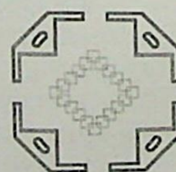
The Path of Progress

व्रतेन दीक्षामाप्नोति दीक्षयाऽऽप्नोति दक्षिणाम् । दक्षिणाश्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ।३९ ।

यजुर्वेद १९-३०

Noble Resolve leads to Initiation; Initiation leads to Proficiency; Proficiency leads to the strengthening of Faith and this finally leads to the attainment of Truth.

व्रत से दीक्षा, दीक्षा से दक्षिणा (योग्यता, निपुणता), दक्षिणा से श्रद्धा और श्रद्धा से सत्य प्राप्त किया जाता है।

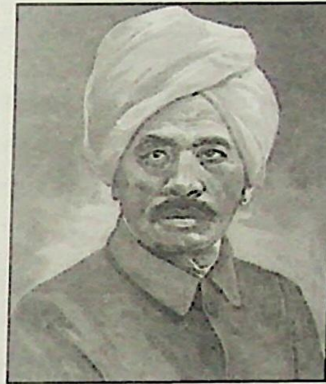


पं. राजाराम शास्त्री

डॉ. भवानीलाल भारतीय

डी.ए. वी. कॉलेज लाहौर के आरम्भिक काल में इस विद्या संस्थान में उच्च कोटि के विद्वान् प्राध्यापक छात्रों को ज्ञानार्जन कराते थे। इनमें एक थे पं. राजाराम। वैदिक शास्त्रों के विश्रुत विद्वान् तथा व्याख्याकार पं. राजाराम शास्त्री का जन्म 1867 ई. में अविभाजित पंजाब के जिला गुजरांवाला के गाँव किला मिहासिंह में पं. सूबामल के यहाँ हुआ। प्राथमिक शाला का अध्ययन समाप्त करने के पश्चात् उन्हें छात्रवृत्ति मिलने लगी। इन्हीं दिनों एक अंग्रेज़ी पठित युवक को ईसाई मत स्वीकार करते देख कर उन्हें अंग्रेज़ी शिक्षा से घृणा हो गई और वे संस्कृत पढ़ने लगे। इसी बीच स्वामी दयानन्द कृत 'सत्यार्थ- प्रकाश' के अध्ययन का उन्हें अवसर मिला और वे संस्कृत शास्त्रों के गूढ़ अनुशीलन में प्रवृत्त हुए। इस अवधि में उन्होंने व्याकरण, काव्यशास्त्र एवं न्याय दर्शन का अध्ययन किया तथा शांकर भाष्य सहित उपनिषदों का अध्ययन कर व्याकरण महाभाष्य पढ़ने के लिए जम्मू चले गए। 1889 में उनका यह अध्ययन समाप्त हुआ और वे अपने गाँव में एक हिन्दी पाठशाला का संचालन करने लगे। कुछ काल पश्चात् पं. राजाराम अमृतसर आए और आर्यसमाज द्वारा संचालित विद्यालय में पढ़ाने लगे। 1892 में महात्मा हंसराज ने उन्हें लाहौर बुलाया और डी.ए.वी. स्कूल में संस्कृत का अध्यापक पद प्रदान किया। दो वर्ष बाद वे डी.ए.वी. कॉलेज के संस्कृत विभाग में ले लिए गए।

1899 में कॉलेज की ओर से 60 रुपये मासिक की छात्रवृत्ति लेकर पं. राजाराम मीमांसा आदि दर्शनों का अध्ययन करने के लिए काशी चले गए। यहाँ उन्होंने महामहोपाध्याय पं. शिवकुमार शास्त्री (पं. शिवकुमार शास्त्री स्वामी दयानन्द द्वारा काशी में स्थापित संस्कृत पाठशाला में कुछ काल तक अध्यापक रहे थे।) से वेद तथा मीमांसा का अध्ययन किया तथा पं. भोलानाथ सोमयाजी से



यज्ञ प्रक्रिया का विधिवत् अध्ययन किया। 1901 में कॉलेज की प्रबन्ध समिति ने उन्हें वैदिक शास्त्रों के हिन्दी अनुवाद करने का कार्य सौंपा। तदनुसार वे इस कार्य में मनोनिवेशपूर्वक लग गए।

1904 में पं. राजाराम ने आहिताग्नि राय शिवनाथ, जो पंजाब में अधिशासी अभियन्ता पद पर थे, के सहयोग से आर्ष-ग्रन्थावली नामक मासिक पत्र का प्रकाशन आरम्भ किया। इस ग्रन्थमाला में उनके द्वारा तैयार किए गए शास्त्र ग्रन्थों के भाष्यों का क्रमशः प्रकाशन हुआ। यद्यपि पं. राजाराम ने आर्यसमाज तथा उससे सम्बद्ध संस्थाओं में रहकर अपना लेखन कार्य किया था, परंतु उनके लेखन से ज्ञात होता है कि वे स्वामी दयानन्द के शास्त्रीय सिद्धान्तों से पूर्ण प्रतिबद्ध नहीं हो पाए थे। उत्तरोत्तर उनके विचार आर्यसमाज से भिन्न दिशा की ओर बढ़ते गए। मई 1931 में महात्मा हंसराज की अध्यक्षता में जब पं. विश्वबंधु शास्त्री का पं. ब्रह्मदत्त जिज्ञासु एवं उनके सहयोगियों के साथ 'निरुक्तकार यास्क वेद में इतिहास मानते हैं या नहीं' विषय पर शास्त्रार्थ हुआ तो पं. राजाराम ने पं. विश्वबन्धु के पक्ष का समर्थन किया था। उपर्युक्त शास्त्रार्थ अब प्रकाशित हो गया है। पं. राजाराम का निधन 18 अगस्त, 1948 को हुआ।

पं. राजाराम का लेखन बहुआयामी है। उन्होंने वैदिक साहित्य की अनेक विधाओं पर लिखा। सर्वप्रथम हम उनके वैदिक साहित्य की चर्चा करें। 1896 में उनका अथर्ववेद भाष्य प्रकाशित हुआ। इसमें मन्त्र-विषय निर्देश, स्वर सहित मन्त्र पाठ, पुनः शब्दार्थ सहित देवता, ऋषि तथा विनियोग का निर्देश किया गया है। यह भाष्य चार खण्डों में समाप्त हुआ, किन्तु मन्त्रार्थ करने में पं. राजाराम ने सायण तथा पाश्चात्य वेदविदों की शैली को अपनाया है। वेदों की व्याख्या- विषयक उनके ग्रन्थों में प्रमुख हैं—वेदोपदेश (दो भाग 1905), स्वाध्याय—यज्ञ (1910), शताब्दी शतक या ईश्वर महिमा परक 100 वेद मन्त्रों की व्याख्या (1925), उपदेश कुसुमाञ्जलि (3 भाग), वेद प्रकाश के अन्तर्गत अथर्ववेदीय भूमिसूक्त तथा अन्य सूक्तों की रोचक व्याख्या। वेद शिक्षक, वेद प्रवेश (3 भाग) तथा उपदेश सप्तक (इसके अन्तर्गत वेद, रामायण, महाभारत तथा मनुस्मृति एवं गीता के उपदेश संग्रहीत किए गए हैं), विभिन्न शास्त्रों के उपदेशों का यह एक उपयोगी संकलन है। वेदों के अध्ययन में वेदांगों की उपयोगिता निर्विवाद है। पं. राजाराम ने इस विधा के अन्तर्गत वेद—भाष्यभूमिका, यास्कीय निरुक्त की टीका, कौत्सव्य निघण्टु, अथर्ववेद का निघण्टु, वासिष्ठ धर्मसूत्र, पारस्कर गृह्यसूत्र, सामवेदीय आर्ष क्षुद्र सूत्र तथा औशनस धनुर्वेद का अन्वेषण एवं सम्पादन किया। इस प्रकार निरुक्त, निघण्टु, धनुर्वेद तथा सूत्र साहित्य पर लिख कर उन्होंने वेदांगों के अध्ययन का मार्ग प्रशस्त किया। दर्शन साहित्य को समृद्ध करने में पं. राजाराम का योगदान विशिष्ट था। उन्होंने न्यायदर्शन के वात्स्यायन भाष्य का हिन्दी अनुवाद किया तथा सांख्य, योग, वेदान्त तथा वैशेषिक दर्शनों की सुबोध टीकाएँ लिखीं। उन्होंने सांख्य विषयक तीन ऐसे ग्रन्थों की व्याख्या लिखी जो उस समय तक हिन्दी पाठकों को उपलब्ध नहीं थे। ये ग्रन्थ हैं—कपिल कृत सांख्य तत्त्व—समास,

पंचशिखाचार्य रचित सांख्य सूत्र तथा ईश्वरकृष्ण रचित सांख्य कारिका। उपनिषदों की भूमिका तथा छह खण्डों में उपनिषदों की शिक्षा नामक ग्रन्थ की रचना कर पं. राजाराम ने उपनिषदों के दर्शन को सुबोध रूप में प्रस्तुत किया।

वैदिक साहित्य पर लिखने के अलावा उन्होंने वाल्मीकीय रामायण तथा महाभारत के भाषानुवाद प्रस्तुत किए। गीता तथा मनुस्मृति पर टीकाएँ लिखीं तथा 'गीता हमें क्या सिखलाती है' शीर्षक एक रोचक ग्रन्थ 1902 में लिखा। इतिहास और जीवनचरित पर भी उनकी लेखनी चली। सूर्य वंश, नल-दमयन्ती, द्रौपदी का पति, तथा स्वामी शंकराचार्य का जीवनचरित आदि उनकी रचनाएँ ज्ञानवर्द्धक हैं। उन्होंने संस्कृत, हिन्दी तथा गुरुमुखी के शिक्षण-विषयक ग्रन्थ लिखे तथा संस्कृत प्रवेशिका, शब्दशास्त्र, पंजाबी-संस्कृत शब्दकोश तथा हिन्दी का राजकोश तैयार किया। आर्य जीवन, दिव्य जीवन, सफल जीवन आदि उनके उपदेशात्मक ग्रन्थ हैं। उनके अन्य ग्रन्थों में आर्य पञ्चमहायज्ञ पद्धति, वैदिक आदर्श, वैदिक स्तुति-प्रार्थना-उपासना, शास्त्र रहस्य, शुद्धिशास्त्र, प्रार्थना पुस्तक आदि प्रमुख हैं।

आर्यसमाज के विद्वानों में पं. राजाराम ही प्रथम और अन्तिम हैं, जिन्होंने पारसी समुदाय के धर्म ग्रन्थ 'अवेस्ता' का संस्कृत अनुवाद किया तथा इस ग्रन्थ से पाठकों को परिचित कराया। इसका प्रथम भाग 'अवेस्ता संस्कृतच्छाया' शीर्षक से 1934 (1991 वि.) में प्रकाशित हुआ। इसका उपोद्घात अत्यन्त महत्त्वपूर्ण है। इसमें लेखक ने उन नियमों का विवेचन किया है जिनके अनुसार वैदिक संस्कृत के शब्द अवेस्ता की भाषा में परिवर्तित होते हैं। यथा—सोम-होम, असुर-अहुर, दुहितर-दुख़्तर सप्त-हप्त आदि। कोई भी संस्कृतज्ञ इन नियमों के द्वारा अवेस्ता के पाठ को संस्कृत में रूपान्तरित कर सकता है। साथ ही अवेस्ता की भाषा के उच्चारण की विशिष्टता को भी पं. राजाराम ने स्पष्ट किया है। वर्षों पूर्व

पं. राजाराम के सुपुत्र पं. शुचिव्रत शास्त्री (सम्भवतः यही नाम था, भूल होना भी सम्भव है) से इस चरित के लेखक का पत्राचार हुआ था। बड़े खेद की बात है कि आर्यसमाज की नई पीढ़ी पं. आर्य मुनि तथा पं. राजाराम आदि के कृतित्व से पूर्णतया अनभिज्ञ है। इनके ग्रन्थों की सुरक्षा की जानी उचित है। ☐

—आर्यसमाज के विद्वान् लेखक और साहित्यसेवी से साभार

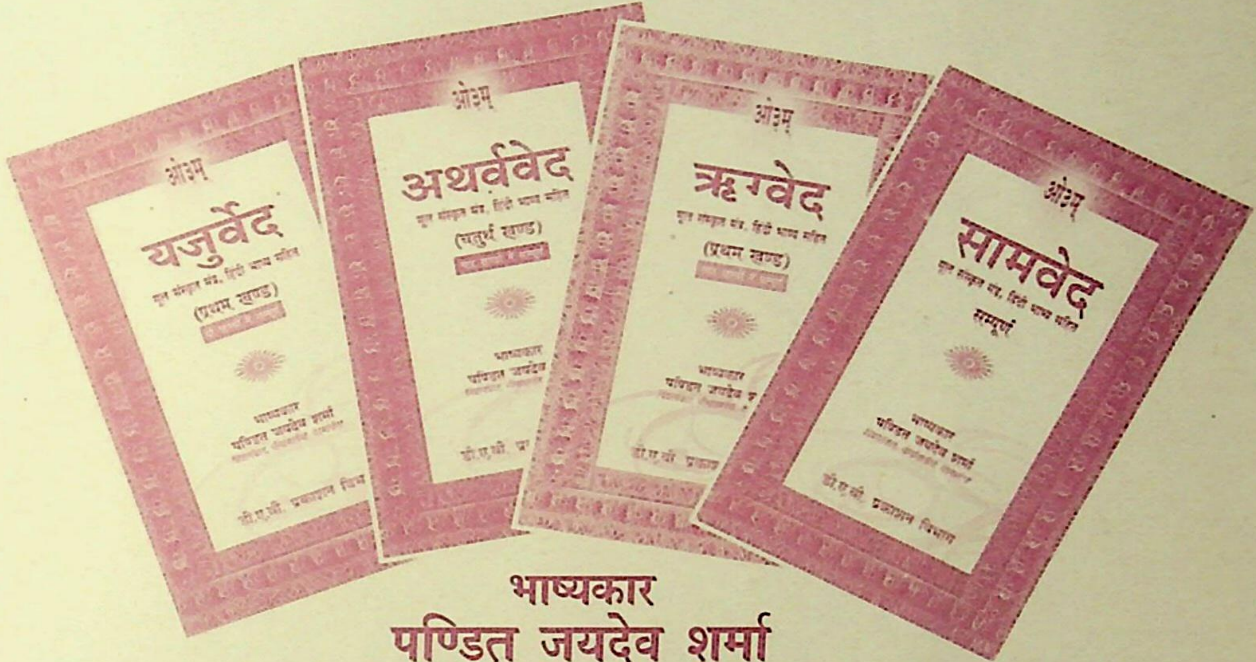
The Serenity Prayer
Reinhold Neibuhr

God grant me the serenity
to accept the things I cannot change;
courage to change the things I can;
and wisdom to know the difference.

Living one day at a time;
Enjoying one moment at a time;
Accepting hardships as the pathway to peace;
Taking, as He did, this sinful world
as it is, not as I would have it;
Trusting that He will make all things right
if I surrender to His will;
That I may be reasonably happy in this life
and supremely happy with Him
Forever in the next.
Amen.

चारों वेदों का सम्पूर्ण हिन्दी अनुवाद

संस्कृत में वेदमंत्र तथा उनका हिन्दी अनुवाद



भाष्यकार

पण्डित जयदेव शर्मा

विद्यालंकार, मीमांसातीर्थ, वेदमार्तण्ड

"संसार भर में फैले हुए हिन्दू धर्मावलम्बी वेद को ईश्वरीय ज्ञान मानते हैं और वेदों के प्रति उनकी असीम, अगाध श्रद्धा है। भारत ही नहीं, जहाँ-जहाँ भी भारतीय मूल के परिवार बसे हैं, वे अपने घर-परिवार में वेदों का संपूर्ण हिन्दी भाष्य अवश्य रखना चाहते हैं, वेदों का स्वाध्याय करना चाहते हैं और इस तरह अपने परिवार के बच्चों, युवकों, महिलाओं को संस्कारित भी करना चाहते हैं।

श्री जयदेव विद्यालंकार, मीमांसातीर्थ द्वारा चारों वेदों का सम्पूर्ण हिन्दी अनुवाद आज से लगभग अस्सी वर्ष पहले प्रकाशित हुआ था। वेदों के इस हिन्दीं भाष्य को प्रो. विश्वनाथ वेदालंकार, प्रोफेसर वैदिक साहित्य, गुरुकुल कांगड़ी ने संशोधित भी किया था—'अथर्ववेद' के चारों खण्डों और 'ऋग्वेद' के भी कुछ खण्डों का संशोधन करने और जो भी कहीं कमी थी उसे दूर करने का प्रयास किया गया।

चारों वेदों का यह सरल सुगम हिन्दी अनुवाद 14 भागों में सम्पूर्ण है। अब इन्हें नये सिरे से, नये नैगेटिव बनवाकर, ऑफसेट प्रोसेस द्वारा, पहले से बड़े साइज़ में, बहुत ही बढ़िया कागज़ पर प्रकाशित किया गया है।"

उत्तम कागज़ पर आफसेट छपाई, सुंदर तथा मज़बूत जिल्द, 14 खण्डों में 10,000 से अधिक पृष्ठ

विशेष रूप से निर्मित गत्ते के बक्से में पैक

पेपर बैक संस्करण – रु. 1500/- विशेष सजिल्द संस्करण – रु. 2000/-

दिल्ली से बाहर वेदों की आपूर्ति हेतु सेट के मूल्य के साथ रु. 300 (पैकिंग तथा भेजने का खर्च) अतिरिक्त जोड़कर बैंक ड्राफ्ट "प्रकाशन विभाग, डी.ए.वी. कॉलेज प्रबंधकर्त्री समिति, दिल्ली" के पक्ष में भेजें। विदेशों में वेद प्राप्त करने हेतु सेट का मूल्य तथा भेजने के खर्च का अग्रिम बैंक ड्रॉफ्ट भेजें

लागत मूल्य से कम कीमत पर उपलब्ध

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